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Science and Religion

By Rabbi B. R. Brickner
Contributing Editor

Special London Correspondence

Dominion Correspondence

Toronto News

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LATE NEWS DISPATCHES

CHRISTIAN AND MOSLEM ARABS RIOT IN KERAK

Jerusalem (J. T. A.)—Fierce riots between Moslem and Christian Arabs are reported from Kerak, in Trans-Jordania. Six dead and 60 wounded are the casualties reported following the first outbreak.

The Palestine Government has despatched troops and aeroplanes to assist the native officials and their British advisers to quell the disturbance.

Kerak is the capital of a province in Trans-Jordania which is administered by Emir Abdullah, brother of Emir Feisal, the Mesopotamian ruler. Trans-Jordania is nominally part of Cis-Jordanian Palestine, administered by Great Britain as the Mandatory for that country.

AMERICAN CONSUL IN POLAND TO VISE RUSSIAN PASSPORTS

Warsaw (J. T. A.)—Passports of emigrants from Russia temporarily domiciled in Poland, while awaiting passage to America, will have their passports vized immediately, the Consul General informed "HIAS" officials after a series of conferences regarding these would-be emigrants.

The vizing of these so-called Russian passports will be expedited because the Polish Government has limited the period of domicile of these transients to two months.

POLISH ANTI-SEMITES DEFY GOVERNMENT

Warsaw (J. T. A.)—In defiance of a government order disbanding the Anti-Semitic Society at Nalenzow, the leaders have declared that no power or authority can interfere with their anti-Jewish activities.

It will be remembered that upon the arrival of the new Governor, Nalenzow, he declared the society illegal.

JEWISH HOMES MYSTERIOUSLY MARKED AT BROMBERG

Warsaw (J. T. A.)—Jewish residents of Bromberg awoke one morning this week to find mysterious marks painted on their homes and shops. These marks, when deciphered, read: "Beware of the Jew!" The warning is traced to Anti-Semites.

SAY "JARGON" IS LANGUAGE OF THIEVES

Warsaw (J. T. A.)—Declaring that the word "jargon" means the language of thieves, the Conference of Jewish journalists and authors meeting here has adopted a resolution protesting against the use of that name when reference is made to the Yiddish language. The protest is directed particularly against Government officials who are in the habit of calling the Yiddish language "jargon."

CHALUZIM LEAD JEWISH SELF-DEFENCE IN HOMEL PROVINCE

Warsaw (J. T. A.)—Repeated outrages of armed bands operating in the towns and villages are reported from Homel. Their objective being loot, the bandits do not stop at murder when attempts are made to interfere with their pillage.

Leading the Jewish self-defence are chaluzim, who have been trained for pioneer work in Palestine, and a few of whom are reported killed.

BALFOUR DECLARATION TO BE WHITTLED DOWN, "MORNING POST" HEARS

London (J. C. B.)—What amounts to a revoking of the Balfour Declaration is predicted by the "Morning Post," which announces that important decisions concerning Palestine's future are expected shortly. The Declaration will be so defined, the paper hears, that the Jews will not enjoy any privileged political or other position and will be on equal terms with the other sections of the population. The Zionist pretensions will be checked when the promise contained in the famous Declaration is whittled down, the "Morning Post" predicts, and the unjustified claim for a Jewish State will be repudiated.

Simultaneously, this journal announces, the Constitution giving Palestine self-government will be published.

JEWISH COMMUNISTS BANISH "THE DIBBUK"

Warsaw (J. T. A.)—"The Dibbuk," An-Sky's sensational play, has been withdrawn from the repertoire of the Jewish Theatre at Minsk following the decision of the Jewish commissars that the play was pronouncedly nationalistically Jewish.

Rabbi Joseph Kornfeld, who is now on his way to fill the post of United States Minister to Persia, was tendered a farewell banquet by his congregation at Columbus, Ohio, prior to his departure. Besides numerous personal tokens he was the recipient of a purse of $10,000 from the members of Temple Israel.

At Baltimore, Md., the ministers of the various denominations are delivering "wireless sermons," which are sent out from Baltimore all over the country. The second of these sermons was delivered recently by Rabbi Louis Bernstein of Har Sinai Temple, taking as his topic, "What Constitutes a Great People?" The general tenor of these sermons is to urge arms reduction.

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EDITORIAL

SCIENCE AND RELIGION

THE CONVENTION of the American Association for the Advancement of Science, which met in Toronto during the closing days of December, has come and gone. Yet, as the meteor passing through the heavens, leaves in its wake a blaze of light, so has this convention of the most noted scientists of the western hemisphere left behind it glowing thoughts and the consciousness that science is steadily advancing in its conquest of nature.

As one reviews the spirit of the sessions and the revelations of the papers read; one is impressed with the absence of all dogmatism and obscurantism in modern scientific research. Here was a body of men, representing every conceivable branch of scientific knowledge, diligently prying behind the veil of nature in order to learn some of her secrets. Their efforts are not hampered by the traditions of the past, and their hands are not tied by prejudice and subjective attitudes of mind. They are free spirits pursuing a free enquiry. They have no dull axes inherited from the past to grind. They seek to prove nothing. Their quest is for the truth, regardless of where it may lead or what idols of man's reverence it may shatter. Their purpose is to give man the mastery over the forces of nature so that he may use it to further human happiness. What was most characteristic of the men who sat in the convention was the eagerness—yea, the yearning—which they displayed, to discover new ideas. They hailed with triumphant gladness new discoveries, which disqualified the old accepted and traditional ideas. Theirs was the spirit of men who do not "know it all," and whose conclusions are tentative, who stand like children before the mysteries of life, but have confidence in the limitless capacities of the trained human mind to discover and use the laws of God. Theirs is a world just beginning, ever evolving; for them God is a creative, progressive spirit ever generating anew. What optimism and vision must be theirs and those like them who have caught their spirit!

It is true that science has no church, nor is it a cult or a ritual. But as a religion it does have its laboratories and methods, its apostles and priests, and its followers and believers are legion and constantly growing.

To every honest mind must come the realization that the present age looks to the laboratories rather than to the pulpit for an explanation of the how and the what and even the why of life. In the judgment of the "average man," religion and science are at loggerheads.

This modern conflict between religion and science may be said to have begun in the last century. The nineteenth century, more than any epoch in human history, witnessed an unusual development in methods of human communication and of diffusion of knowledge, the discoveries of the potentialities of steam and electricity, the opening up of the American continent, mechanical inventions, expansions of industry, progress in popular control of government, vast accumulation of scientific facts, and more than all these, the formulation of the doctrine of evolution. These are the elements which have contributed to make what we call modern times. As a consequence of these conditions there has come about a complete change in mental attitude; all our thinking has been shot through with an idea of movement, development, and growth. Our former science of man, and our religion, our psychology, sociology, anthropology, philanthropy and ethics are undergoing a transformation under the influence of this powerful ferment we call evolution.

In the domain of religion, says the sceptic, evolution seems to have wrought the greatest havoc, because modern biological, archæological and anthropological science have destroyed the cosmogonies of the Bible and thrown into the pale of doubt its miracles. Men have abandoned religion altogether and turned to science. In religion men do not seem to find the freedom and the scope that is theirs in science. Religion has the shackles of "thou must" and "thou must not." Its spirit is to them one of finality and dogmatism. The spirit of God has, by human beings like ourselves who lived before us, been congealed into articles of faith and creeds. Its literature and history has the air of mustiness and of the past; nothing seems fresh. Its message is one of loyalty to traditions and its appeal is to the emotions. It seems to urge that the men of yore were wiser than the men of to-day, therefore, theirs was the right to say "Thus saith the Lord." In the domain of religion the truth was handed down for all times and ages. It is one and the same, unyielding; and woe unto him who dares to suggest a change. The honest seeker and the sincere questioner are regarded as destroyers and not as builders. "Theirs not to reason why, theirs but to do and die."

It was this scepticism which led the Christian divines of the nineteenth century to hurl invective at modern thought, and to anathemize the doctrine of evolution as the work of the devil, and its followers as the assistants of Satan. Modern Biblical science fared no better at the hands of the orthodox theologians, because it was regarded as inspired by the spirit of modern evolution.

Yet the problem that we of to-day are facing is: Does true religion—religion that is stripped of its superstition and obscurantism—have anything to fear from science? Is the conflict a real or an imaginary one? We are fortunate to live in a day when the smoke of the early polemical battles has passed away, when the air is clearing, and when we can say with the sincerest of convictions that science instead of being the enemy of religion, is in all truth the handmaid of religion. Religion has nothing to fear from science, for religion wishes to use the findings of science. Thus it has ever been in Judaism. Philo endeavored to harmonize the Greek Bible (Septuagint) with Platonic philosophy, which was the science of his day. Saadyia Gaon, in the tenth century, endeavored to do likewise with the teachings of Judaism and Arabic philosophy. Maimonides, in the twelfth century, tried to make the Torah and the legalism of the Talmudic Rabbins square with Aristotle. Spinoza was unfortunately excommunicated in the seventeenth century for endeavoring to do what his great predecessors had done under the spirit of the Renaissance and Humanism; and Zunz, in the last century, was a true follower of this spirit of harmonizing Torah and Chochma.

This was in accordance with the Talmudic principle, "En lecho elo shofet she beyomecho." (The teachers of every generation are the sole arbiters to decide for that generation what Judaism is.)

The truly cultured man to-day does not turn to the Bible for scientific principles and data; for guidance in this field he refers to the great scientists of yesterday and to-day. To the Bible he goes for ethical and spiritual guidance. The Bible has still to be surpassed as a standard in this domain.

It is also obvious to the truly cultured man to-day that reason can only fathom an insignificant segment of existence and that

science still leaves us in the dark as to the explanation of the great mysteries of life. Every new scientific discovery brings to light a deal of mysteries, greater in number than those it elucidates, which require explanations that science cannot as yet give. The findings of science are still like a small search-light on a vast dark ocean. Every scientist realizes full well that science itself is based on assumptions. Therefore the genuinely religious person is he who is most thoroughly scientific. The scientist is the mountain climber who has searched the peak and who sees new and unexplored vistas that are endless in expanse still to conquer. The sceptic is he who is still climbing up the rugged mountain side and who feels that all will be mastered when he reaches the peak. In the presence of all the great and unexplainable mysteries of life, the scientist stands in humility and reverence, acknowledging the rulership of God who created and guides the destiny of the plane to which the earth and its inhabitants are but an insignificant part.

The religion of to-morrow will be one stripped of superstition and idolatry, of dogmatism and obscurantism. It will be a faith that welcomes scientific discoveries and embodies its findings. It will be the conquering ideal—the master truth—one that man can live by and be happy.

Barnett R. Brickner

PERSONALITIES

BY OBSERVER

(New York Special to *The Canadian Jewish Review*)

Newspaper Row, New York City, is extremely interesting to the lay reader—or it was before it was organically disrupted by removals and diluted by business. But there is another Newspaper Row that is still intact and ought to be just as interesting to the reader—more interesting, as a matter of fact, to our readers, because this Newspaper Row is located on East Broadway, and it harbors every Yiddish newspaper and publication office of any importance in this country. On this very plebeian thoroughfare there are to be found THE DAY, THE FORWARD, the new but sturdy TIMES, the DAILY NEWS, and some half-dozen weeklies and monthlies of various elevations in the Jewish journalistic status.

Among the host of interesting personalities that one would choose on East Broadway, there are two that stand out strikingly—each at opposite ends of the pointer, but drawn together by a sympathetic bond. Our two personalities are Abraham Liesen, the editor of DIE ZUKUNFT, the socialist literary and political monthly, and Jacob Marinoff, the editor, publisher and chief mixer of DER KUNDES, the only Yiddish humorous weekly in—and with—circulation.

Let us take a glance at Liesen first. Liesen was born in the early seventies in Minsk. He came of a line of Hebrew scholars and staunch adherents of the ideal of Jewish nationalism. Brought up in this atmosphere, Liesen adopted naturally the thoughts of his forebears, and distinguished himself in his studies at the Yeshivah. He soon established a reputation for Hebraic knowledge, when from the ancient family plant began to sprout a new and modern twig. Liesen became involved in socialistic thought. He was a fearless young man and expressed his heresies to his fellow students, and his expulsion from the Yeshivah followed.

Yet Liesen could not brook the total setting aside of nationalism from the theories of socialism. He liked socialism, but he disliked internationalism, and as readily as he had broken with the Yeshivah, so did he now break with the Jewish Socialist Party and organized one more to his way of thinking—the celebrated "Bund."

The "Bund" came strongly under the disfavor of the Russian government, and Liesen was forced to flee the country as a revolutionary. That was about twenty-five years ago. He came to New York and settled in the midst of the great centre of Jewish workers. He immediately threw himself into the social fight with word and pen, and became known as one of the most brilliant of Yiddish writers.

For a time he devoted himself almost exclusively for the Jewish Socialist press and he soon joined forces with the FORWARD, in which paper his articles on Jewish and social questions were influential. Then he was appointed editor of DIE ZUKUNFT, a subsidiary of the FORWARD. This publication formerly was edited by a board, and its circulation did not exceed three thousand. Liesen understood DIE ZUKUNFT to be a socialist publication, but socialist actually only in ownership. He threw the pages of DIE ZUKUNFT open to general Jewish thought, and one year saw the circulation jump to twenty-five thousand. DIE ZUKUNFT had become one of the most eagerly read journals published for Jewish reading. Liesen had given DIE ZUKUNFT what he called a "Jewish physiognomy," and his policy was appreciated, though not at first by the owners.

But circulation is potent, and DIE ZUKUNFT was permitted to remain a magazine of Jewish interest. Perhaps it is not an exaggeration to say that much of the spread of Jewish nationalism among the socialistically inclined Jewish workmen was first due to Liesen's broad-minded and liberal sympathies.

* * *

Not at all socialistic, but intensely Jewish, Jacob Marinoff came from a blacksmith shop in Detroit to establish a genuinely witty, caustic and beneficial humorous weekly in New York, which he called DER KUNDES, "The Big Stick." Marinoff used the stick to tickle ribs and smite heads, and he was wonderfully successful in both capacities.

The KUNDES came thirteen years ago at a time when Jewish humor, as exemplified in the columns of Yiddish newspapers and on the Yiddish stage was rather burlesquian. Marinoff set out to make his readers laugh cleanly and by the aid of his wit, and that of several equally keen collaborators and artists, he accomplished his mission with credit to himself and his bankbook. Aside from laughter he manœuvred the stick from the other end and began to belabor what is called in Yiddish "schund." DER KUNDES is only a small journal of sixteen to twenty pages, but it was a thorn in the side of certain Yiddish theatres and newspapers. It held both institutions up to ridicule, and ridicule is a weapon few can resist successfully. Both evils capitulated to a greater extent, and the KUNDES can really be given the credit for mopping up a deal of grime from the Yiddish stage and a section of the Yiddish press.

Marinoff has had a colorful life, but he is broad-shouldered, and the various uncomfortable passages he has made, have left little effect upon him. He has been everything from a blacksmith to a tailor. But to-day, he is Marinoff, the editor and publisher, and a most respected and honored member of the Jewish community.

Incidentally, Fania Marinoff, the actress, is Marinoff's sister, and it was he who first coached her and introduced her to the stage.

* * *

Maurice Schwartz has scored his second big success this season at the Yiddish Art Theatre with Leivick's "Rags." This is a play with a remarkable theme, which would be a masterpiece of Jewish stage literature if its author were better versed in playwriting. But it appears this latter qualification is vain to expect in a Yiddish playwright. Yiddish dramatists do not possess it instinctively and have no precedent from which to learn.

It is aggravating and sorrowful to see each season play after play with the most wonderfully promising acts stand out as inconsistent, unsustained, unfinished, slipshod productions. Sometimes these plays are successful, as in the case of "Rags"; more often they are failures.

"Rags" is a study of an old man, Mordecai Maaze, who is a rag sorter in the rag shop owned by his daughter's father-in-law. He is too proud to be dependent on others for a living, and having become accustomed to rags, he brings himself to be content with his lot and to make no complaints and ask no favors. Then his fellow workers, old men like himself, and with less character, weak and without any sort of prospect, decide that they are underpaid and overworked, and go out on strike. Mordecai remonstrates with them, bitterly pointing out the price-killing spectacle of long-bearded, stoop-shouldered Jews adopting the weapon of strong, young labor. But they are deaf to his counsels. Mordecai had refused to take part in the strike, but when the last man had left the dingy shop he tore himself from his bench to swallow his pride and follow his co-workers, when the strikers return. They had gone as far as to the street corner, lost courage and come back. Then all the pent-up wrath of Mordecai bursts out and he drives the men from the shop. "Once you have taken the step," he cries, "be men enough not to return."

And that is the end of the play as far as dramatic interest is concerned. There are details following, but they are of little material value to the structure of the play. One leaves with the impression that the making of a great play has been seen—but the makings only.

* * *

As we have been dealing so far with Yiddish literature, let us call your interest to attention with an actual specimen. L. Shapiro is a writer you have probably never heard of, but he is worthy to take his place with the noted, which place, as a matter of fact, he already possesses in the estimation of the Yiddish readers.

We choose a tale of Shapiro's called "The Kiss." It is one of his best and a strong example of the sketchy short story familiar in the works of European writers. The story, translated, we believe, for the first time, follows:

Reb Schachne sat stiffly in his chair, his teeth chattering, every nerve in his body quivering. The wild cries from the street seemed to have been transferred to his brain. He heard them crying in his head.

The pogrom had broken out so suddenly that Reb Schachne had not even time to lock up his shop. He ran home and found it deserted; his wife, Sarah, had evidently hidden somewhere, leaving the few articles of silverware and the little store of money in keeping of God.

Reb Schachne was too dazed to think of concealing himself. He listened to the shrieks without, and his heart was numbed with horror. The sounds of the pogrom drew near and receded, like roaring waves in a furnace. The windows of Reb Schachne's house trembled. A few stones hurtled through them, and suddenly there appeared through the broken apertures and through the doors, hordes of peasants armed with clubs and rude implements of the farm and smithy, their faces red and bloated with passion and drink. Reb Schachne felt that he had to do something. He rose heavily from his chair and in sight of the rioters attempted to crawl under the bed.

The men burst into laughter.

"Hey, durak,"* one of them seized Reb Schachne's foot, "hey, come out of there!"

The stupefaction faded from the old man's face and he began to weep.

"Children," he pleaded, "I will show you myself where the money is hidden—the silver—everything, but don't kill me . . . I have a wife . . . my children . . ."

His pleading didn't help him. They broke and plundered and showered blows upon the old man's head, his stomach, his mouth, with bestial venom.

He wept and begged—and they beat.

Through his blurred vision Reb Schachne noticed one youth whom he had at one time befriended. He turned to him.

"Vasilenko," he pleaded, "you know me. Your father worked in my shop. Say yourself, did I not pay him well? Vasilenko! Vasilenko! Help . . ."

A blow upon the head interrupted his words. Two peasants threw themselves upon him and kneaded his stomach with their knees. Vasilenko, a small, lean youth with crooked features and colorless eyes, grinned impudently.

"Well," he said, "you paid. How, then? My old man worked for you and you paid. Ah, ah! I would like to have seen you not pay!"

However, the fact that Reb Schachne had turned to him for help appealed to his vanity.

"Enough, fellows," he called to the others. "Let the carcase live. You see, he just about breathes."

Reluctantly they abandoned their victim and began to leave the house, breaking meanwhile a few articles of furniture which had previously escaped them.

"Nu, Schachne," boasted Vasilenko, "you have me to thank that you are still alive. The boys would have made little ceremony over you if I had not been here to help you."

Vasilenko was about to follow his companions when a thought seemed to strike him. He held out his hand to the old man.

"There—kiss it," he ordered.

Reb Schachne lifted his blood-blurred eyes and stared dazedly at Vasilenko. Vasilenko's face clouded.

"Are you deaf?" he ground out. "Kiss, I tell you."

Two of Vasilenko's comrades, attracted by his voice, halted in the doorway.

Reb Schachne looked blankly at Vasilenko. The latter turned green with anger.

"Hey, thou Jew dog," he shrieked, striking his hand across Reb Schachne's mouth. "You hesitate? Here, fellows!"

The two peasants who had watched the scene approached nearer. "Take him. If he is so particular, he will kiss my foot. If not——"

He seated himself upon a chair and the others threw Reb Schachne to Vasilenko's feet.

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*Fool.

(Continued on page 6)

NEWS FROM ENGLAND

Exclusive Correspondence to *The Canadian Jewish Review*

Mr. Montifiore Retires from Anglo-Jewish Association—Unabated Interest in New Testament in Synagogue Classes—New Wards in Jewish Hospital Inaugurated—Jerusalem Outbreak, More News—Sir Edgar Speyer Ceases to be a Privy Councillor—The Irish Question.

December 16, 1921.

Mr. Montifiore, so well known in the London colony as president of the Anglo-Jewish Association, has, after upwards of twenty-five years' zealous and faithful service to that association, retired. He made clear, in his farewell speech as president on Sunday last, that notwithstanding a quarter of a century's arduous service in office, he has not tired in his interest in the association; in fact, he announced that he is ready and willing for more service. In the course of his speech he said: "The Anglo-Jewish Association is the one English society which stands for the brotherhood of Jews all over the world—that the soul of a Persian Jew is worth no more and no less than the soul of a Swedish or a Palestinian Jew—which stands for the principle that there is a duty upon English Jews to all other Jews."

* * *

The question of teaching the New Testament in synagogue classes, particularly with reference to the Rev. A. A. Green, of Hampstead, does not abate of its interest in the community. Dr. Hertz, who some weeks ago in replying to a correspondent, gave his reply through a leading London Jewish journal, at the same time leaving a very indecisive impression as to what his views actually were, now appears to be in co-operation with the ecclesiastical authorities to find some method of checking the teaching in these classes, and otherwise leaving the matter to drop of its own accord. However, the Rev. A. A. Green appears in no mood to support this movement, and with a goodly percentage of his congregation and a number of outsiders behind him, the teaching is being continued. There does not appear to be any unanimity in the case at all, and the responsibility for either preventing it going any further or condoning the teaching looks as if it were being loaded from one person to another in rotation. The Jewish press probably inclines to the view that it is unwise, and some journals are gradually becoming more definite on this point, which in co-operation with other existing circumstances may do much to mould public opinion on the subject.

* * *

The Jewish Hospital was the scene last Sunday of an interesting gathering when Lord Rothschild inaugurated the new in-patients' wards. They were consecrated by the Chief Rabbi. Both Dr. Hertz and Dr. Gaster made interesting speeches in which they both recalled the dream of hope which the original conception of the idea was, and curiously enough both remarked on the veritable Jacob's vision it has become, providing the ladder of mercy and loving kindness, of a wrestling with ill-health, and death itself, for the stricken and helpless. The Rev. A. Kata read prayers and psalms were sung by the choir of the Great Synagogue. The president of the hospital board is Mr. I. Berliner, and the honorary presidents include the Chief Rabbi, Haham Gaster and Lord Rothschild.

* * *

The Palestine Government has issued a long statement in connection with the trials that resulted from the recent disturbances in Jerusalem. The following are some of the most interesting extracts from that statement: False rumors have been circulated in the press and among the population about the events in Jerusalem on November 2 and the legal action which followed them. The government states therefore that the special court set up for trying those implicated in the disturbances is not a military but a civil one. The president of the court is a British judge, who was appointed to act alone in order to hasten the procedure of the trials. Normally such a judge can try cases of slight offenses only, but on this occasion the judge was authorized to try offenses liable to imprisonment with hard labor. The Ottoman criminal law does not allow any appeals against sentences with hard labor, except on technical grounds. For this reason appeals against judgments of the special court will not be allowed except on purely legal grounds. The Jaffa court sentenced two men to fifteen years' hard labor in accordance with Article 58 of the Ottoman criminal law. The grounds for these sentences were that the accused were found in possession of firearms intended for seditious and offensive purposes. This offense is liable under the Ottoman law to at least ten years' imprisonment with hard labor. The rest of the statement concerns the Jaffa riots of last May and repudiating certain false rumors concerning the trials which followed.

* * *

An official statement just issued says that Sir Edgar Speyer has ceased to be a Privy Councillor, and, with due regard to the leading part he has played for many years in the affairs of this country, it is not surprising that our daily papers give great prominence to the subject, and some of them at considerable length. The exact reason for the cancellation, of course, has undergone considerable modification as the press notes the pulse of its readers, but it can be fairly assumed that the people, as the people, will never get any nearer the bottom of this curious affair than they have in many other most mysterious cases. The new doubt which has arisen on the subject is: does Sir Edgar Speyer retain his title of baronet? This position rises from the fact that no foreigner can hold a baronetcy in England, and as Sir Edgar's naturalization becomes annulled by the circumstances this query naturally arises. It appears that never before in the history of the country has a similar situation arisen, and in this case the matter will most probably be the subject of interesting legal discussion.

* * *

The Irish question, which now vibrates with interest, and in every community in the country is one of the leading topics of conversation, has now given rise to a discussion between Mr. De Valera and Mr. Michael Collins in the Dail. It was generally understood, of course, that Mr. Griffiths and his peace party were at liberty to come to terms and sign an agreement on behalf of the Irish people with His Majesty's representatives. However, this has now become a matter of doubt, and Mr. De Valera appears to be doing his best to show that the delegates were not given the necessary authority to do what they have done in London. Notwithstanding the press appears fairly unanimous in believing that the Irish peace is an accomplished fact, and the "Jewish Chronicle" writes in a leading article, "That after seven centuries of struggle and turmoil, of bitterness and strife, of war and hatred between the two countries, a pact of peace consistent with the undoubted national rights of Ireland and consistent, too, with the supreme interests of the Empire, has been made, is matter for unalloyed rejoicing." There are still details to be carried out, and, not least important, there are the claims and aspirations of a considerable part of Ireland still to be settled. But the document was to all intents and purposes an armistice agreeing to put an end to a struggle of seven centuries. The journal continues: "Our thanks must extend first to the Prime Minister and then to the colleagues who ably and efficiently supported him. Speaking of those colleagues, we cannot forbear feeling pride and gratification that two members of our race, two Jews, were among those advising and helping Mr. Lloyd George in his enormous task. Sir Alfred Mond and Mr. Montague, it is generally known, took no small part in framing the settlement that has been so happily come to."

The Traffic in Salvage

(of the Series "Russian Jews' Means of Livelihood")

By Moses Kleinman

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The most active enterprise in Russia to-day, one of the chief sources of income of every household, is that of trade in old things. Almost without exception, the entire urban population is engaged in this line of activity. Among Jews, it is the pillar of their economic structure and life.

But, do not mistake it; it does not mean the "trade" of barter and exchange, of profit and loss, as commerce is the world over. It is a trade of loss only, for that which is sold once never returns and its product is quickly consumed, nothing remaining. It actually means the sale of all that one possesses and can spare, and present-day economic conditions in Russia are such that nearly everything can be spared—except that which is absolutely essential for the most primitive needs of life. What need is there, for example, of a well-made suit, if old rags with a pleasant-looking belt will do the trick and make one look half-way decent? At the most, in winter a coat of some kind will be necessary—a coat made of sackcloth, or, perhaps, an old soldier's uniform. A soldier's uniform is so much prettier, and even safer, in city and country, not to speak of a railway train when one does have the opportunity to travel occasionally. Shoes, or rubbers, or a hat, are certainly unnecessary objects. A true and loyal citizen of the Red Republic will never wear a hat or shoes in summer, and even in winter a little cap and some rags covering the feet will suffice. Collars or cuffs have long been forgotten; they are a "bourgeois" relic of the old régime. Pillows or bedspreads are luxuries one ought to dispense with. As for furniture, it is out of the question, since the scarcity of shelter and the regulations of the Board of Control of Dwellings, which prescribes in the minutest details the cubic centimeters of space which a living being might occupy. In addition, the difficulty of finding fuel for the heating of even one room had long ago abolished the habit of occupying more than one room. Nowadays several families are content to occupy the same room, the furniture of which consists of a small table in the center of the room and an old stove, which may be heated by some oil, just to boil a pot of water and obtain some heat to keep from freezing. As for firewood, it is a rare luxury, selling these days at no less than 500 roubles per pound. Usually three or four sleep in a bed, it being both cheaper and warmer. What room is there for furniture which will only rob one of precious breathing space. And should one still have some more furniture of the days of the bourgeois régime which somehow escaped "nationalization," the question would still remain whether it would be cheaper to sell it in the open market or to convert it into firewood and get some real heat. To solve so momentous a question, family councils are often held to debate it, and its solution depends upon the temporary state of the weather at the time, or the temperament of the owners.

As you see, life has become so simplified that formerly the objects deemed necessary for every household, have in reality become a nuisance. More important than any of them is the daily bread which nobody possesses in sufficient quantity, and which dominates everybody's thoughts from morn till night. Where to obtain the three or four thousand roubles with which to purchase a pound of even the black bread mixed with straw and beans is the question of dominant concern to everyone. Even then, the getting of the bread is quite a problem; bread is distributed twice a day only. If one is late at the evening distribution, he must rise early before dawn in order to make sure of receiving his morning portion, and the women and children are already broken in health and in spirit from their daily reveille in quest of the bread of life.

It must not be forgotten that in Russia bread is more essential than anywhere else in the world, for besides bread there is nothing else to sustain life—there are no fats. Meat and fish are memories of the distant past. Even the bread contains very little nutrition, since it is always mixed with other foreign substances that are at best, fodder for cattle. This is, therefore, the reason for and the genesis of this new commerce—the industry of sale of all one's possessions, clothing, shelter, etc., an activity indulged in by nearly everybody in this, the "God-blessed" country. Happy are those of the old bourgeoisie who have something to sell. And hence the great dissatisfaction with the bourgeoisie and the insistent demand of the responsible heads of the Soviets to put an end to its "accursed" existence.

The usual "How do you do?" and "How is business" are now answered with: "Well, I don't know how long I am going to live yet. There is something to eat at least," which means that the individual in question is selling out the last of his goods to get food.

How long can it last? What will happen when there remains no more to sell? It is only now that I am asking this question, having left Russia for the bourgeois world; in Russia no such question ever bothered my mind. In Russia we have lost the power to think ahead; we are leading an existence of day to day, never thinking of what to-morrow may bring. We are lucky enough to get through the day. What the morrow may bring—who knows?

Of course, as in every other case, there must be some "officials" of the Soviet régime or their wives or relatives who cannot let such an opportunity go amiss without advantage to their own pockets. Most of the Soviet officials in the provincial towns of Red Russia are of a category that leaves little doubt of the "make-up" of the individuals and their greedy desire to make as much as they can for themselves. In fact, there is no possibility of escaping just such a situation. The whole science of government as practiced by its Soviet exponents makes it impossible to exercise any sort of control or check. Lack of supervision, absence of a free press, constant terror and the dread of the average citizen of the governmental suspicion of every person who might express a view of his own, and of being branded as a "counter-revolutionist," and therefore on the prescribed list, leaves only the worst element in charge of affairs of everyday life in the country. One who has absorbed the "platform" of the Communist party, and somehow or other managed to find an acquaintance among officials, might get a job in some office or another and be in a position of responsibility enabling him to exercise almost unlimited power. The average citizen would be afraid to attack such an "official," as the power in his hands

(Continued on page 13)

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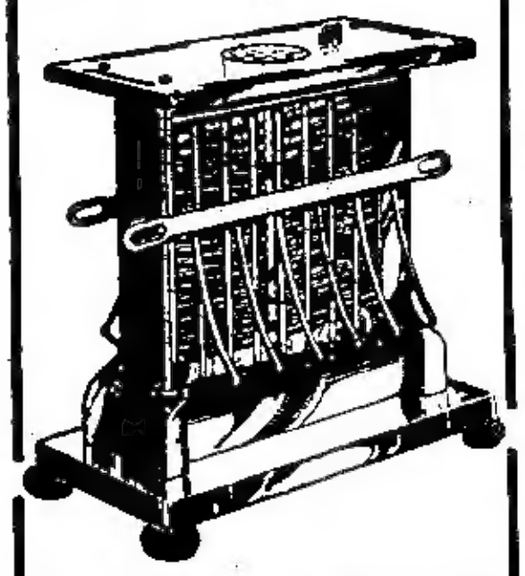

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Goel Tzedek Filled to Capacity

The Goel Tzedek Synagogue was filled to capacity by a representative audience who came to witness the installation ceremony of the new leader, Rabbi Julius Siegel.

All the rabbis of the city were present, and also three out-of-town rabbis, among whom was Rabbi S. Siegel, of Chicago, father of Rabbi Siegel.

The opening address was given by the president of the Synagogue, Mr. I. Brodey, who introduced the speakers.

Rabbi Drachman was the first to speak, and opened with a prayer in Hebrew, "May he guide his congregation and so fulfill his task."

Rabbi Drachman said in part: "The congregation is the flock and the rabbi the shepherd. He is the one who leads them and as the shepherd leads his flock with gentleness and love, so shall the rabbi lead every member in his community over which he presides."

Rabbi Ebin, of New York, spoke in Yiddish, saying that it is more difficult to lead to-day than in the times of Moses, because one must be of the people, and for the people, must have the courage to be not only a general, but also a soldier and work with the people. He advised the new rabbi to aim at unity among the young and old alike.

Rabbi S. Siegel, father of the new rabbi, addressing the congregation, declared that Torah is essential to knowledge. He spoke very briefly, but with much feeling and emotion. One could almost feel the palpitations, the excited trembling of this father's heart whom it was given to install his son in an office which he had held for more than twenty-five years.

Rabbi Julius Siegel spoke next, remarking on the deep gulf existing between young and old. "The severing of the bonds requires bridges," he said. "The gap can be filled by the rabbi if he be given opportunity to lay his finger upon the weak spot. The younger rabbi may be one to bring the word of God to those who have drifted away among us." Rabbi Siegel gave as his aim: "to build up Judaism and work for the unity of the present and future, for the Jewish people must go on because they are the chosen people."

Rabbi Jacob Gordon, who had arrived too late to speak when scheduled, spoke very briefly about the problems of Jewry in this city. He expressed his readiness to work hand in hand with Rabbi Siegel and that he will always welcome his help and co-operation in all matters pertaining to the advancement of traditional Judaism.

The Event of the Season
B'NAI B'RITH
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Jos. Gordon - Temple Bldg. Main 153
Abraham Cohen - 40 Sun Life Bldg. Main 3684 and Main 6207

MAIL BOX

Editor, CANADIAN JEWISH REVIEW:

Will you permit me a rejoinder to the two letters and article presented in reply to my earlier letter?

The communication of Dr. Margoshes I characterize as being, (1) an evasion, and (2) a display of bad temper. Neither quality can very much assist the Doctor in his difficulties. It is an evasion in that it neglects entirely to discuss the issue raised or the merits of the arguments put forward, but instead, elaborately attempts to discredit the personality of the one who presents the criticism.

I neither put forward nor do I pretend to have such pretentious claims as those which Dr. Margoshes desires to make it appear I assert. The sum total of my claims is contained within the four corners of what I wrote. Let Dr. Margoshes, and likewise his medical adviser, discuss that. The gratuitous question of whether or not during the last critical five or six years I properly responded to the needs of my people can be left to those who have lived here more than six months and who will speak, disciplined by a knowledge of facts, and not goaded by a spirit of thwarted animosity. If, as the Doctor remarks, I wrote "laboriously," I did so with the motive and toward the end of clarifying and developing the issue. Dr. Margoshes labors, "and I believe sincerely" to obscure and divert it.

On the second point I am more charitable. Dr. Margoshes only succumbs to a human weakness when he resorts to a display of bad mood to fill the mental void created by paucity of argument.

Though I have not had the pleasure of a personal meeting with Dr. Feigen, his letter introduces him with some favorable qualities. It displays him as being temperamental, possessing intensity of feeling and some measure of earnestness of purpose, qualities which I find preferable to mere intellectual and verbal finesse. But though a fine gentleman, as Dr. Margoshes' letter points out, Dr. Feigen is a poor witness. His testimony is not relevant to the issues raised. It consists entirely of a justification of the Jabotinsky compact. My letter expressed no opinion on the merits of the resentment against Jabotinsky. The burden of my argument was that the controversy itself is extraneous to the Zionist movement, and that is the argument to be met. If Dr. Feigen's document succeeds in convincing European and American Jewry, the situation will be altered. Until then it must be reckoned with in Zionist tactics.

Mr. Gelber's letter invites different treatment. It, at any rate, is to the point. Mr. Gelber states that the "invitation to Mr. Jabotinsky was extended at the time when no one had any knowledge of the latest political incident in his career." If by the words "no one," Mr. Gelber means the Jewish world in general, the assertion is, according to common knowledge, wrong in fact. I take it, therefore, that he means "no one" in his directorate, in which case, of course, my assertions are confirmed.

Mr. Gelber, at any rate, in his desire to assure the public that it is not desired to "precipitate any extraneous political issue," and his recognition of the fact that "the latest political incident" in Jabotinsky's career is a factor in his usefulness, indicates a readiness to "take heed, "an attitude upon which others might well pattern themselves.

Yours very truly,
JACOB L. COHEN.

PERSONALITIES

(Continued from page 4)

"Pull off," Vasilenko commanded, striking Reb Schachne's chin with his boot.

"Kiss . . ."

One faced the other: a red, grimy foot smelling of sweat, and a blood-clotted face with a long, patriarchal beard. Strange to say, the pogromshtikes' murderous hands had not touched the beard and it still preserved the dignity of the venerable bal-ha-bais. From above glared Vasilenko's colorless eyes set in the crooked features.

"Kiss, I tell you . . ."

Another blow upon the old man's face accompanied the command.

A nightmare followed. Every blow that fell upon Reb Schachne sounded hollow, like blows upon an empty barrel. They tore his beard, they dug their fingers into his eyes, they sought out the vital spots in his body for injury, they tore him to pieces.

The body trembled, but the two rows of teeth clenched harder, with convulsive strength, and a cracking of flesh and bones was heard from Reb Schachne's mouth.

Vasilenko shrieked, wild and terrible, like a stuck pig.

How long this lasted the peasants knew not. It ceased when they saw that Reb Schachne's body no longer trembled. A look upon his face frightened them. It had lost semblance to human features.

Vasilenko writhed spasmodically on the floor, and strange, hoarse cries escaped him at intervals. His eyes were dilated and glassy. They gazed meaninglessly.

The peasants stooped over him, then with a horrified cry of "God save us!" they rushed from the house. Vasilenko had gone mad.

On the streets the pogrom raged, and between the cries of the victims and the murderers, no one heard the gasps of the living man who was dying in the teeth of the dead one.

* * *

To equal the stark, grim drama of this tale, the striking idea of its theme, and the realistic picture it paints, one must search only in a Poesque archive.

J.K.

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Dominion Correspondence

WINNIPEG

The Western Division of the Federation of Zionist Societies of Canada has suddenly come to life and thanks to the efforts of the Independent Order of B'nai Brith, which is calling a conference of delegates from all parts of Canada, to be held in Winnipeg on January 15 next, will take advantage of this by holding a Zionist conference immediately following the conclusion of the B'nai Brith conference. The Zionist conference will be known as a revival conference and its purpose will be to revive interest in Zionistic work in general, endeavor to collect pledges still outstanding for the Keren Hayesod, make arrangements for the welcome of the Zionist commission headed by Nahum Sokolow, now in the United States, who are expected in Canada very shortly, and stimulate greater interest in the Registration Campaign, which to date has been a total failure in Western Canada.

The Junior Hadassah held a cigarette and chocolate shower on Sunday, January 8, in aid of the Keren Hayesod Bazaar. The convenors were: Misses Sarah Stein, Rosylenn Soldoff, Tillie Gussman and Ada Lieberman.

A moving picture entertainment and dance was held at the club-rooms of the Young Hebrew Progressive Club on Sunday, January 8, 1922, at 9.30 p.m., in aid of Western Canada Jewish War Relief Fund for orphans in Europe.

A social evening given in honor of Miss M. Goldenberg, bride-elect for next month, was held at her home, 174 Selkirk Avenue East, on Sunday, January 8.

Arrangements are now complete for the holding of the conference of the Canadian Anti-Defamation Committee of the B'nai Brith. Among the forty delegates from the lodges who are coming will be Rabbi Brickner from Toronto, Rabbi Berger from Hamilton, Mr. Max Grossman from Vancouver, and Mr. H. A. Friedman from Edmonton. The Western Lodges of the B'nai Brith are keenly alive to the pressing nature of the problems facing the community and an earnest effort will be made to devise some ways for their solution. The Lodges of District No. 6 have all reported increases in membership during the past year. Winnipeg alone has increased by 40 per cent. during the year, and now has 527 members in good standing. The conference will put in two days' hard work and the matters to be discussed are of such importance that the arrangements committee is considering the holding of a session on the Sunday afternoon, which had been set aside for a meeting of the Winnipeg Lodge. The sitting of the Conference will not clash with the meeting of the Lodge, and the business is such as necessitates all the time available. On Sunday evening a public meeting is being held at the Allen Theatre. On Monday evening, at the conclusion of the Conference the Annual Ball of the Winnipeg Lodge will be held at the Fort Garry Hotel.

The Y.M.H.A., the Montefiore Club and the Young Hebrew Progressive Club are actively pursuing a campaign to secure the election of Miss Hilda Bishop, one of Winnipeg's most talented young ladies, as Queen of the Carnival, which is to be held in Winnipeg on February next. Miss Bishop is making good running in the race and a great deal of interest is being taken in the contest.

Mr. and Mrs. M. Haid and Miss Lottie Haid have left on a visit to California.

Mrs. Max Goldstine has been elected President of The Shaarey Zedek Sisterhood.

A very largely attended Chanukah service was held on Sunday last at the Shaarey Zedek Synagogue. The children of the Sunday School took part in the service and afterwards received boxes of candy. For the past few months the children of the Sunday School have been contributing to a Tithe Fund to which they bring each week 10 per cent. of their spending money. A first allocation of this money was made last Sunday, cheques being sent to the Keren Hayesod, The Jewish Orphanage, The Old Folks' Home and The United Hebrew Relief. A sum of money is also being sent to Palestine for planting trees on Chamisho Osor-Bishevah, in the name of the Sunday School.

OTTAWA

Disraeli Chapter, I.O.D.E., held their monthly meeting at the residence of Mrs. A. H. Coplan, 7 Clemow Avenue. The meeting was presided over by Mrs. A. J. Freiman. Nomination of officers was held and the election will be held at the next meeting. It was decided that the chapter will co-operate with the other primary chapters in Ottawa to assist at the tea room to be conducted by the I.O.D.E. at the Fair of All Good Neighbors, to be held at Rideau Hall on January 14. Arrangements were also made for a dance to be held during the month.

Hadassah Chapter of Ottawa held one of their weekly "sewing circles" at the home of Mrs. J. J. Marks, 416 Somerset St., on Tuesday, January 3. The articles made by the ladies attending the sewing circles will be donated for a bazaar to be held at some future date, the proceeds of which will go towards the "Keren Hayesod." Regulation refreshments were served.

A "towel-apron" shower and tea was held by the Hadassah Chapter of Ottawa over the week-end at the Institute, in aid of a booth where towels and aprons will be sold at the Fair of All Good Neighbors in Government House on the 14th inst. The apron and towel booth will be under the convenorship of Mrs. J. Holzman, assisted by Mesdames B. Pearl, D. Mirsky, J. Davis, S. Diamond, A. H. Coplan, J. J. Marks, H. Rosenes, L. Leiken, R. Kaminsky and Mrs. Levin. Convenors of raffle, Mesdames J. N. Nathanson, A. Slone, S. Rosenthal and M. Pearlman. A good deal of credit is due to Mrs. J. J. Marks for the splendid program of entertainment that was given during the shower. The following took part: Recitation, Miss L. Ginsburg (coach of dramatics of the Y.M. and Y.W.H.A.); piano selections, Miss E. Richter; recitation, Miss Rose Sinclair, accompanied on piano by Miss Pearl Golub; piano and banjo selection by Messrs. Ernest Edelstein and Jack Golub. Refreshments were served at the conclusion of the entertainment. The gifts were received by Miss B. Abelson, Mrs. Marks and Mrs. Nathanson. Mrs. A. F. Freiman is the convenor of the different booths and many of the important societies in the city are giving splendid assistance. In the recent drive for funds, the "Keeping Faith" campaign to relieve distress among the less fortunate, when a considerable sum of money was raised, Mrs. Freiman was one of the most indefatigable workers, and no small amount of credit is due her for the success of the drive. In order to swell the amount already raised, Their Excellencies have graciously suggested that a Fair of All Good Neighbors be held at the Government House. The large blue gallery at the Government House is being arranged to accommodate about thirty different booths which will be the source of much entertainment, and where Ottawans will be able to buy attractive souvenirs as well as useful articles. The gracious and generous spirit of Their Excellencies in this instance will be but one more akin to many kind remembrances by all Canadians in general, and the Ottawa community in particular.

EDMONTON

Mr. and Mrs. Sam Freeman have left for San Francisco for an indefinite stay.

In honor of their wedding anniversary, Mr. and Mrs. M. I. Lieberman entertained on Sunday, January 1, at a dinner and evening.

Mr. William Sugarman left for a trip of several weeks to Toronto, where he and Mrs. Sugarman spent the holidays with their son and daughter attending school there.

Keen enthusiasm is being shown by the members of the Jewish volley ball team recently organized. Among the members are E. Gordean, H. Friedman, M. I. Lieberman, John. Dower, I Friedman and J. E. Sameth.

Mr. and Mrs. Levine and Mrs. C. Ludan, formerly of the René Lemarchand Mansions, have moved their residence to a home on Fifteenth Street and 2nd Avenue.

Mr. and Mrs. H. Bercoff and son, of Spokane, were the guests of Mrs. S. Shuler for two weeks. Mrs. Shuler entertained her house-guest at a very delightful afternoon.

Miss Sylvia Berger, of Winnipeg, is in the city visiting Miss Gladys Gordean.

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To our staff and employees.

To our tens of thousands of customers whom we are privileged to serve through the year.

To people everywhere, for many have added to our good will.

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The work on the Lynn (Mass.) Hebrew Free School is rapidly progressing and the building will probably be finished within the next two months.

MONTREAL

Sisterhood of Temple Emanuel, Montreal, has learned through fourteen years of experience that the formula for a Sisterhood's growth in membership, prestige and influence, is adherence to its fundamental purpose of devotion to Jewish cultural ideals and to the Temple's aims.

Temple Emanuel Sisterhood's programs dealing with Jewish life, literature and experience have established for themselves a high standard of excellence. One of the greatest services rendered by the Sisterhood to the congregation in recent years was the institution of a wage system for teachers of the religious school, thus transforming Jewish education into an effective influence in the child life of Montreal. This year the Sisterhood proposes to extend its activities to the field of social service. The members desire especially to place the advantages of their efforts at the disposal of the boys and girls in congested Jewish districts, and although the specific channels of reaching them have not been determined upon, it is thought that the Sisterhood will associate itself in this work with the University Settlement, which maintains contact with a large number of Jewish young people.

BOYS' WORK

The question of education of children is a most important one in any civilized society. The adolescent, because of the maturing of the sexual instincts and the coincident widening of the emotional and perceptive powers, is most susceptible to the influences that are brought to bear upon him. Because of his imminent graduation into manhood, most attention must at first necessarily be given to him.

Our Gentile friends, recognizing this, began their work years ago. They interested and held the boy through the activities of his gang, because it was realized that during this period the child first becomes conscious of and tries to express social instincts which usually take the form of teams, gangs, and clubs, where co-ordination and teamwork replace the more individualistic efforts of earlier childhood.

At a recent meeting of the National Boys' Council, the field covered was thoroughly surveyed. It was pointed out by Mr. M. M. Cohen, statistician of the organization, that a large number of Jewish boys had been taken care of by Christian organizations.

This was recognized by Mr. Cohen to be, from a Jewish standpoint, highly unsatisfactory. While the Jewish boys were treated as equals, still their Jewish faith was undermined, and was not replaced by any other spiritual guide.

To remedy this, Mr. Cohen conceived the idea of a Jewish organization for the training of Jewish boys and wherever possible to center this work about the synagogue.

The program to be followed is the fourfold one, that is, the development of the physical, mental, devotional or religious, and social instincts of the boy, inculcating the Jewish ideal into the work. The boys are divided into groups according to age, nine to eleven, twelve to fourteen, fifteen to seventeen. The groups have Jewish names, as also have their officers, the ritual similarly is based on references from Jewish history.

The first practical problem to be faced is the development and training of leaders. Young men who will give their time to the training of boys with the ideal of making them Canadian citizens of the highest type; and who will still be Jews. The leaders must be fully qualified, they must have knowledge of the boy, his psychological and physical needs. They must be sincere, and willing to give their time unstintingly.

A class of leaders, under the guidance of Taylor Statten, the foremost boys' worker on the continent, meets every Wednesday night at the University Avenue Synagogue at eight o'clock. Rabbi Siegel is in charge of the devotional division.

The pressing need is for young men who are willing to be leaders.

Work with the boys has already been begun, but cannot be extensive until the corps of leaders has been sufficiently trained and enlarged.

Secretary,
Jewish Boy Life Council.

DOINGS OF THE JEWISH BOY LIFE COUNCIL

On Monday, January 10, two camps of the Men of David were started in the Strathcona School in West Toronto.

The name of one is Camp of Jacob. The following officers were elected: Chief, Louie Greenblatt, 40 Fisken Avenue; Deputy, David Rotlsh, 77 Maria Street; Scribe, Issie Ornstein, 17 Fisken Avenue; Comptor, Sam Slatky, 163 Maria Street; Standard Bearer, Sam Veleski, 3273 Dundas Street West; Mentor, B. Koskie, 361 Church Street.

The name of the second camp has not been determined. The officers are: Chief, Issie Ysprech, 3210 Dundas Street West; Deputy, J. Kupcov, 209 Maria Street West; Scribe, J. Plalius, 3208 Dundas Street West; Comptor, Irving Bernstein, 19 Fisken Avenue; Standard Bearer, Louis Bloom, 277 Maria Street; Mentor, Leon Weil, 233 Landor Avenue.

On Wednesday evening, the officers of these camps were initiated by the Supreme Camp of Mentors, Rabbi Siegel acting as Supreme Mentor.

Very beautiful insignia buttons for Men of David and Wanderers (Junior Order), are being presented to members of this order. The colors of both are light blue and white. The designs were made by Rabbi Siegel.

BOYS! YOUR ATTENTION! VOTE FOR MONTE

J. Montagnes, 134 Howland Avenue, is running for alderman of Ward 4, of the Boys' Municipal Council. Boys between the ages of 15 and 19 connected with any club whose work embraces the fourfold program are entitled to vote.

Get your voting cards signed by your Club leader!

Get out strong and elect Monte! He's the boy for us! He's a hustler!

Election for Ward 4 is between 4.30 and 9 p.m., at Lansdowne School, Spadina Crescent.

Council 535, Canadian Order of Chosen Friends, which is the only Jewish Council in the Order in Toronto, installed officers for the year 1922 at their last general meeting held at the Zionist Institute. Messrs. A. T. Kaminker and P. Wolfish were re-elected Chief Councillor and Secretary respectively; Dr. J. A. Trackman was elected Physician of the Council, succeeding Dr. Wm. Harris, and Mr. Solomon Eisen, B.A., Solicitor. This Council was organized here over twelve years ago and boasts of a membership of about 150.

All organization news must be mailed or delivered to the office of the Review not later than Tuesday, 5 p.m., for insertion in the current issue. Be brief. Use one side of paper only. Do not telephone your organization news. Compliance with these simple rules is necessary to ensure publication of your organization news.

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The Executive of the Carlsbad Relief Conference has considered a scheme submitted to it by Advocate Bramson for the settlement of 10,000 Jewish orphans. Five to six million francs are required annually for the scheme.

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TORONTO

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PERSONAL MENTION

All Society Items and other local notes should be communicated to the office of the Review by 5 o'clock each Tuesday afternoon in order to appear in the current week's issue. Wedding and engagement announcements will not be printed unless they bear the telephone number of the sender. Telephone Adelaide 5489.

A delightful evening was spent last Tuesday when the Judah Girls held their theatre party at the Princess Theatre, followed by a luncheon at Bingham's Rainbow Room.

Mrs. M. L. Willinsky, Homewood Avenue, has as her guest Miss Estelle Samuels, of Rochester.

Mr. Herbert Waldman, of Montreal, has returned to his home after spending several weeks with Mr. and Mrs. H. Weinraub, Broadview Avenue.

Mrs. B. Stone, Wellsboro Apartments, entertained at bridge Monday and Tuesday.

Mr. and Mrs. A. Nyman, Dundas Street West, entertained in honor of their niece, Miss Sarah Nyman, whose marriage to Mr. Jack Shochet will take place shortly. A few of those present were Mr. and Mrs. N. Ciebelman, Mr. and Mrs. P. Ciebelman, Mr. and Mrs. S. Nyman, Miss Kate Ciebelman, Miss Ida Kaworsky, Miss Sadie Cohen and Mr. Samuel Baskin.

Mrs. Joseph Abramson entertained at tea on Wednesday, December 28, at the home of Mrs. J. J. Allen, Roxborough Drive. Mrs. Abramson was assisted by her daughters, Mrs. J. J. Allen, Mrs. I. Soskin, and Mrs. D. Waltaw, of Cleveland.

Mr. and Mrs. Carl Shalit spent a few days with their parents, Mr. and Mrs. J. Griesman, Huron Street, before leaving for their new home, 128 Bishop Street, Montreal.

Mrs. T. L. Granofsky, of Winnipeg, left Sunday for her home after spending several weeks with her parents, Mr. and Mrs. M. Axler, Brunswick Avenue.

Mrs. M. L. Willinsky will give a masquerade party at her home on Saturday, January 14.

Mr. and Mrs. Abraham Cohen, Hilton Avenue, have returned home from Chicago where they visited Mrs. Cohen's parents.

Mrs. J. Sandy and family, 16 Springhurst Avenue, have returned home after spending seven weeks at Benton Harbor, Mich.

Mr. and Mrs. Maurice Cohen left for their home in New York City. While here they visited Mr. and Mrs. Harry Rosenthal.

Mr. and Mrs. A. Rogul entertained at their home, 45 Beatrice Street, on Sunday, January 1, in honor of their eleventh wedding anniversary. Twenty-five guests were present and after supper bridge was played. The prizes were won by Mrs. H. Rotenberg and Mrs. B. Forer.

Rabbi S. Siegel, of Chicago, who was in the city for the installation of his son as Rabbi of the Goel Tzedek Congregation (University Avenue) was the guest of Mr. and Mrs. S. Heller, Brunswick Avenue.

Mr. and Mrs. Max Pearlman, 264 Glenholme Avenue, held a reception in honor of Mr. and Mrs. William S. Cadesky (née Miss Shirley Pearlman, of Burlington). Miss Ida Levinson entertained at the piano, Mr. Percy Lewis with a violin selection, and Miss Beatrice Levinson with a vocal solo.

A surprise welcome party was given by Mrs. B. J. Pollack, 92 Beverly St., in honor of Mrs. J. Woods' return from Montreal. Mrs. Woods was presented with a beautiful basket of roses. Among the guests were Mr. H. Dennis and Mr. B. Bernstein, of Montreal.

Mr. Harris Feinsod, Palmerston Boulevard, will spend two weeks in New York and Atlantic City.

Mr. and Mrs. M. Greenberg are in their new home, 29 High Park Boulevard.

Mr. and Mrs. Paul Levi, Beverley Street, had as their guest Rabbi B. Drachman, of New York City, who was here for the installation of Rabbi J. Siegel.

Mrs. S. Kaplan, of Chicago, is visiting with Rev. and Mrs. M. Kaplan, Brunswick Avenue.

Among the Torontonians who were guests at the Progress Ball at the Royal Connaught Hotel, Hamilton, were Miss Emma Kaufman, Miss Florence King, Miss Beatrice Caplan, Miss A. Simonski, Miss Mae Stein, Mr. F. Palter, Mr. Max Bochner, Mr. and Mrs. Danson, Mr. Irving Maidavor, Mr. Bernard Kaufman, Mr. Irving Levy and Mr. Tom Bockner.

Mrs. Leon Greenberg, of New York, spent a few days with Mr. and Mrs. M. Greenberg, High Park Boulevard, en route from Los Angeles.

Rabbi N. Ebin, of New York, was the guest of Mr. and Mrs. G. Kling, Beverley Street.

Miss E. Kamin, Borden Street, gave a tea in honor of Miss M. Samuel.

Mr. S. Clapham, Danforth Avenue, will leave for Europe on Saturday, January 14. He will tour England, Germany and Poland.

The Herzl Girls Zionist Society will hold their annual informal dance on Wednesday, January 18, 1922, at the Prince George Hotel.

Mr. and Mrs. Goldberg, 59 Borden Street, gave a surprise party last Sunday evening in honor of Harris Goldberg. Many relatives and friends were present.

The Judah Girls will hold a musical evening Sunday, January 29, at the Y.M. and Y.W.H.A. Club Room. All are welcome.

A pleasant evening was spent at the home of Mr. and Mrs. Samuel Cross, 968 Gerrard Street East, Sunday, January 3. There were a number of out-of-town guests present.

Mr. and Mrs. L. Clavir, 16 Rosemount Avenue, had with them over the holiday week, Dr. S. Rabkin, Mrs. Rabkin and family, of Hamilton; also Mr. and Mrs. M. Segel, of Montreal.

Mr. William Gun, of Winnipeg, is the guest of Mrs. A. Levine, Huron Street.

Mr. and Mrs. Herbert Allen have returned from their honeymoon.

Mrs. M. Segal, of Montreal, and Miss Nettie Clavir, visited with Mrs. S. Rabkin, Hamilton, last week.

Mrs. Alfred King, 556 Queen Street West, was hostess at a whist last Tuesday afternoon. The prizes were won by Mrs. L. Phillips, Mrs. S. Lipsitt and Mrs. M. Marshall.

Mrs. S. Rose, of Hamilton, is visiting with her sister, Mrs. A. Samuels, Huron Street.

Mr. and Mrs. I. Bisrodner, 702 Richmond Street West, entertained on Sunday in celebration of their thirty-fifth wedding anniversary. Mr. and Mrs. Bisrodner were presented with a gift by their grandchildren.

Mr. and Mrs. Freedberg, Casimir Avenue, entertained in honor of their son Albert's third birthday. Thirty-five children were present.

Mr. and Mrs. D. Cohen, Mrs. L. King, Miss S. Greenberg and Mr. D. Clapham were in charge of the arrangements for the dance given by the London Hebrew Ladies' Society at the Men of England Assembly Hall on Saturday, December 31.

The Reading Girls' Club presented Miss Belle Sher with a beautiful basket of roses in appreciation of her work in coaching the sketch they presented last week. The presentation was made by Miss Susie Gold.

A. J. Levitt's Tremendous

January Fur Sale

OFFERS ENORMOUS REDUCTIONS

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Never in our history have values been greater than those offered during our January sale of furs. Radical reductions of which the one listed below is an example.

HUDSON SEAL COATS

Trimmed, Reg. $450

Trimmed with deep cape collar and large bell cuffs of Alaska Sable, Canadian Beaver, Squirrel, or self, in an attractive model, 40 inches long. Full-box style, pockets and all-round convertible belt. Made from fine selected Hudson Seal skins, Pussy Willow silk lined. Regularly up to $450.00. January Sale price

$339.00

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Columbia Six

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Mrs. J. Woods and daughter have returned from Montreal, where they attended the wedding of their niece, Miss Sunenberg.

Mr. and Mrs. B. J. Pollack, 92 Beverley Street, have as their guest Mr. Bernard Bernstein, of Montreal.

Dr. and Mrs. Wm. Harris, Dundas Street, have as their guest Mr. and Mrs. B. Novick of Chicago, who are spending their honeymoon here.

Mrs. Jack Ellis, Montrose Avenue, is spending a few days in New York City and Florida.

Mr. Murray Phillips, Bloor Street, has just returned from a ten days' trip to New York City after visiting his mother, widow of the late Rabbi H. Phillips, formerly of the Holy Blossom Synagogue.

Mrs. Ralph Raphael, Highview Crescent, gave a dance Saturday evening for young folks, in honor of Miss Lowey, of New York.

Mrs. Coleman Miller, Huron Street, was entertained at a bridge on Thursday afternoon in honor of Mrs. Youngheart, of Montreal.

Mr. Jule Allen and Mr. J. J. Allen left for New York to spend a few days there.

Mrs. Weil, St. Clair Avenue, entertained at bridge in honor of Miss Goslar, of New York, and Mrs. Wm. Sugarman, of Edmonton.

Mrs. Stern, of Columbus, Ohio, is visiting with her son, Mr. Sidney Stern, Brnuswick Avenue.

Miss Lowey, of New York, is the guest of her aunt, Mrs. Danenberg, Gloucester Street.

Mrs. A. Sloten, of 125½ Spadina Avenue, wishes to thank her many friends for flowers received while in the hospital.

Mrs. S. Bookman, Baldwin Apartments, entertained a number of friends on Sunday evening.

Mrs. N. Miller, 132 Crawford Street, entertained in honor of her mother's (Mrs. P. Pinkus) sixty-eighth birthday. The many guests were received by Mrs. Miller and Mrs. Godfrey. A few of those present were Mr. and Mrs. E. Godfrey, Mr. and Mrs. J. Pinkus, Mr. and Mrs. W. Pinkus, Mr. and Mrs. A. Pinkus, Mr. and Mrs. J. Pinkus, Mr. and Mrs. N. Miller, Mr. C. Godfrey, Mrs. B. Cohen, Mr. David Cohen, Mr. and Mrs. M. Cohen, and Miss Mabel Gould. A pretty feature was the birthday cake with a Mogen Dovid encircled with sixty-eight candles. Many telegrams of congratulation were received.

Mr. Chas. Ruben, of Chicago, is visiting with his sister, Mrs. S. Harris, D'Arcy Street.

Mrs. D. Stitt, of Fort William, is visiting with her mother, Mrs. Fingerhut, Brunswick Avenue.

Mrs. L. S. Yolles will give a miscellaneous shower at her home, 66 Roxborough Drive, on Monday afternoon, January 16, from 2.30 to 6.00, in aid of the Hebrew Maternity Aid Society.

Mr. S. Bookman and Miss Ruth Bookman, Baldwin Apartments, are spending a few days in Buffalo.

Mr. Louis Sieglar, of Montreal, is a guest at the Prince George Hotel.

Mr. and Mrs. A. J. Freiman, of Ottawa, spent a day in the city while on their way to Mrs. H. Freiman, of Hamilton, who is seriously ill.

Mr. and Mrs. W. G. Jackson and daughter, Victoria, are at the Ritz-Carlton Hotel, Atlantic City.

Mrs. B. Hoffman, of Bellwoods Avenue, has as her guest her niece, Miss Lillie Kantor, of Greenville, South Carolina.

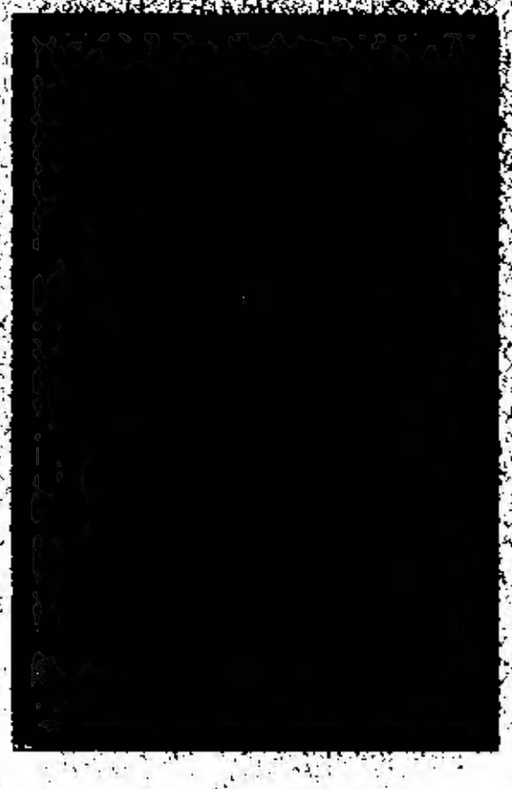
Mr. and Mrs. S. Schwartz entertained at dinner at their home, 504 Palmerston Boulevard, last Sunday, in honor of Rabbi Ebin, of New York.

Mr. and Mrs. G. Kling had as their guest Mr. Samuel Sar, manager, of the Yeshiva, Rabbi Isaac Elchanan Theological Seminary of New York.

The many friends of Mr. David Sweet, of Hamilton, will regret to know of his serious illness.

A successful Chanukah party was held at the home of Miss Mary Hoffman, 407 Spadina Avenue. Miss F. Goodman, Miss F. Bochnick, Miss Atkins and Miss M. Lexion assisted the hostess.

A RECENT BRIDE



Mrs. Joseph Lavine
(née Rose Rosenbloom)

Miss Betty Silver, Walmer Road, was hostess at a very enjoyable bridge and whist on Tuesday evening to a large number of friends. The prizes were won by Miss Rose Livingston, Miss Jennie Nankin and Mrs. B. Vise.

The Ezras Noshem Society audited their books at the home of Mr. and Mrs. S. Gottlieb. After the auditing Mrs. Gottlieb served refreshments and Mr. Zimmerman entertained. An enjoyable evening was spent by all.

On New Year's eve a birthday party was given in honor of Miss Gertrude Kirshin, 706½ Gerrard Street, by her friends.

The Ladies' Beach Auxiliary will present a Saifor Torah to the Beth Jacob Synagogue, 109 Kenilworth Ave. (Kew Beach), on Sunday, January 15. Rabbi J. Siegel will officiate and many interesting speakers deliver addresses.

DR. WEIZMANN ZIONIST CLUB

A very successful meeting was held at the Zionist Institute on Sunday, January 8. Many new members enrolled. A musical concert will be held at the Zionist Institute on February 5, under the auspices of the Club. The executive and entertainment committees were re-elected. Many noteworthy musicians and speakers volunteered to entertain and are doing their utmost to make it a successful and enjoyable concert.

The membership of the Club is open to all who wish to enroll. A special meeting will take place at the Zionist Institute on Sunday, January 15, at 3 p.m.

ORGANIZATION NEWS

All organization news must be mailed or delivered to the office of the Review not later than Tuesday, 5 p.m., for insertion in the current issue. Be brief. Use one side of paper only. Do not telephone your organization news. Compliance with these simple rules is necessary to ensure publication of your organization news.

EXCOMMUNICATING TROTZKY

Some of the news-agencies are as obliging as the letter-carrier who, after having been asked many times for a letter that had evidently never been been written, kindly offered to write a letter himself, since he had none to deliver. If the news-agency cannot always succeed in getting news it will obligingly manufacture some. Of this nature is probably the recent despatch published in the daily press, reporting the excommunication of Leon Trotzky at the instance of his father. The details given are almost too exact to be bona-fide. We question whether any Jew now living could describe an excommunication that he himself witnessed. Even the current reference books do not give all the details, which can only be dug out from inaccessible sources.

Centuries ago Judaism may have had to invoke the threat of excommunication against some wilful son. Even then it was more in self-defense than for self-purification. In order to serve notice upon the non-Jewish world that Jewry does not consider itself responsible for the actions of its rebellious ones, the community might have put under the ban some individuals who were felt to entertain dangerous views. The case of Uriel Acosta and, even more, that of Spinoza, were strictly of this class. Amsterdam Jewry was more concerned for Dutch public opinion than for its own stability.

But we do not recall any instance of the ban being imposed in recent Jewish history. So we are inclined to doubt the correctness of the Trotzky story. Such a ban of excommunication pronounced against Leon Trotzky would be either unnecessary or useless. It is unnecessary because there could be no doubt in the mind of anyone who knows the Russian Jew or is at all sympathetic, that the old generation considers the Bolshevists, and especially the Jewish commissars as the worst foes of Judaism. And the procedure would be useless if it is meant to convince hostile public opinion that the Jew is opposed to Bolshevism. Nothing the Jew does or leaves undone would influence the prejudiced.

Besides, isn't it a little late to come out with such a story? Either Bolshevism is so strongly entrenched that nothing can shake it, not even excommunicating Trotzky, or else it is so near the end of its rule that excommunication of Trotzky's father could do it no harm.

The tale at best is the latest relumbing of rumors that are several years old. The Yiddish periodicals, some years ago told of Trotzky's father calling upon Leon to grant the Jews more protection. To which the son answered that being an Internationalist, he did not care what happened to the Jews any more than any other group, and more to the same effect. On the surface the story seems to be some propaganda. Yet it is not clear whether it is propaganda to set the Jew right in the eyes of the (anti-Bolshevist) world by showing the lengths to which communities will go in order to be adjudged not guilty of Bolshevism, or whether it is by indirection a further proof that Jews are Bolsheviks. For if fathers must disown their sons for their activity in the Soviet Government, does it not prove that Jews do take a leading part in that government?

But after all, what is the difference? Another news-item concerning the Jew has appeared in the press; speculation has been stirred up as to the justice or injustice or the prevalence of excommunication, and as to the tolerance or intolerance of Judaism. What will be the next item of Jewish interest that will regale the readers of the daily press?—American Jewish World.

Dr. Minkowsky, Vice-Minister of the Polish War Department, has offered his resignation to the Government, because of constant anti-Semitic attacks directed against him in the Seim. His resignation was accepted. Dr. Minkowski is one of the foremost physicians in the country. He was appointed as head of the Medical Department of the Polish General Staff quite recently.

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CONGREGATIONAL

HOLY BLOSSOM HEBREW CONGREGATION, BOND ST.

Dr. Samuel S. Margoshes will, in the absence of Rabbi B. R. Brickner, from the pulpit next Friday evening, address the Congregation on the subject of "Jewish Contributions to Modern Literature." Rabbi Brickner announces the following lecture for Friday evening, January 20: "What Liberal Judaism Is and What It Is Not."

Temple Sisterhood

The monthly meeting of the Sisterhood, which was to have been held on January 9, was postponed owing to the emergency campaign of the Federation of Jewish Philanthropies. The executive committee of the Sisterhood took this action in order to give the ladies of the Sisterhood an opportunity to devote their full time to the campaign. Several interesting and novel social meetings are being planned for the ensuing weeks.

Rabbi B. R. Brickner will represent the local lodge at the Convention of the Canadian B'nai B'rith lodges in Winnipeg.

CONGREGATION GOEL TZEDEK UNIVERSITY AVE.

Lecture and Sermon

The lecture this Friday evening will be given by Rabbi Siegel at 8.30 sharp. The subject will be "Rabbi Judah Halevi, the Poet."

On Saturday morning at 10.45, the weekly sermon will be delivered by Rabbi Siegel. The section of this week is the last of the First Book of Moses. How far have we progressed? We began the Book and read about the creation of the Garden of Eden. Where are we now?

Women's Auxiliary

Monday evening, January 9, a regular meeting of the auxiliary was held in the chambers of the Synagogue. Much business was transacted. The program following the business was supplied by Master Herman, who played the violin, and Miss Rinka Levi, who read a letter from a friend on orthodox Judaism. Rabbi Siegel addressed a few remarks to the ladies. Meeting was adjourned at 10.30.

Young People's League

Notwithstanding the fact that the installation exercises closed at 8.30 on Sunday night, the young people of Toronto were back in the Synagogue at 9.30 to attend the organization meeting of the Young People's League. There were about 300 young men and young women enthusiastically interested in the League. About 200 subscriptions for membership were handed in, Mr. Hyman Smith was the chairman of the evening. Rabbi Drachman spoke to the young people and put them in the proper mood with a few clever stories he related. Nominations were called for and a full slate has been prepared. The next meeting will be on Sunday, January 15, at 8 o'clock. Nominations will be re-opened to give the new members an opportunity to nominate their choice. All young people are welcome.

I. O. B. B. Ball Promises to Be Great Success

Proceeds to Be Given to Federation

New Officers Elected

By a unanimous vote, B'nai B'rith members showed their realization of present conditions by declaring that all profit accruing from the coming I.O.B.B. Ball shall be handed to the Federation of Jewish Philanthropies. In addition, all non-members are cordially invited to be present at the ball.

Remember the date, January 17, at the King Edward Hotel. Tickets may be procured from Bro. A. Cohen, Sun Life Building.

It is urged by the Ball Committee that reservations be made at once as the tickets are being taken up by the members very rapidly.

NATHAN PHILLIPS

President-elect Toronto Lodge B'nai Brith, for the year 1922

It is proposed to hold the installation ceremony on January 23, at a place to be announced later.

The following officers-elect will be installed at that time: President, Bro. Nathan Phillips; vice-president, Bro. Mortimer Levy; secretary, Bro. Joseph Gordon; financial secretary, Bro. Charles Benjamin; treasurer, Bro. Abraham Levy; monitor, Bro. Abraham Cohen; assistant monitor, Bro. Benjamin Luxenberg; guardian, Bro. Isidore Brodey; outside guardian, Bro. Benjamin Levy; trustees, Bro. Louis Singer, Bro. Samuel Sternberg, Bro. Harry Pullan.

This "line up" will certainly assure the lodge of a most progressive and active year.

On behalf of the trustees, Bro. Ralph Raphael presented to the Lodge the prize banner of honorable mention from the District Grand Lodge for the splendid work performed by the degree team last year. The president formally presented the banner to the members of the degree team present and instructed the secretary to forward letters of appreciation to other members of the team.

Letters of condolence were forwarded to Bro. Samuel Factor on the death of his father, and Bro. Nathan Brenner on the death of his baby daughter. Much sympathy was expressed by the members of the lodge in the loss occasioned by such well known members.

The meeting was closed at 10.30 p.m., in Benevolence, Brotherly Love and Harmony.

HERZL ZION CLUB

The dance given by the Herzl Zion Club at Bingham's Rainbow Rooms on New Year's Eve was a huge social success. Dancing commenced at 8.30 p.m. and continued until 12. At 11 p.m. streamers and confetti were thrown around the room. There was not a moment's let-up in the fun and jollity of the evening. At 11.30 a professional woman entertainer came on the floor and danced the hornpipe; then to the tune of the bagpipes she danced several Scotch dances. The dining room was very nicely decorated. Mr. Swartz sang two musical numbers.

The Club took an active part in the recent Keren Hayesod campaign and raised more money than any other organization.

On Sunday evening, January 15, at 8.30 sharp, Mr. Nathanson will address in Yiddish the members, their parents and friends on "Herzl, the Modern Moses." He will invite questions which will be asked and answered in Jewish. This is the first time in the history of the Herzl Zion Club that an evening has been entirely devoted to Yiddish. All are invited to the Club-rooms at 382 Queen Street West.

On Saturday, January 14, at 8.30 p.m., the Club will give a private dance for members and friends only. There will be a four-piece orchestra.

In the Y.M. and Y.W.H.A. Interclub Bowling League, the Club is tied for first place. In this League the Lipson Trophy is being competed for and the Herzl Zion Club has won this cup two successive years, and it is now in their possession. The Club also has the Perkins Billiard Trophy, which will be competed for later in the year. The Club is now competing in the "Y" Basketball League for the Granatstein Trophy.

THE EZRAS NOSHEM SOCIETY

Their weekly meeting was held on Tuesday at the Zionist building, Mrs. Greenberg presiding. The attendance was large, due to the activities and the interest shown by the members in the work of the Society.

When the applications for the position of secretary were taken up, Miss Gold, of Dundas Street West, volunteered her services for one year. This saves the Society $400, and the Society is very grateful to her.

Mr. Lavine, of D'Arcy Street, brought the sum of $98.09 which had been collected by a group of women consisting of his lately deceased wife and Mrs. Brodey, now a member of the Society. The money was collected for the purchase of a Jewish burial wagon some years ago, but was now donated to the Jewish Hospital Fund.

Miss Mendelson and three friends offered their services in connection with the work of the Jewish Hospital.

The annual banquet, which will take place on Sunday evening, January 15, is for members and their husbands and invited guests. It is hoped that all the rabbis of the city will grace the banquet table. Rabbi Gordon will be the speaker of the evening.

The committee elected to look after the banquet tickets is as follows: Treasurer, Mrs. Bolter, Dundas Street West; Secretary, Mrs. Herman, Grace Street.

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ENGAGEMENTS

Mr. and Mrs. W. Wintrope, 30 Phœbe Street, announce the engagement of their daughter, Netta, to Mr. David Shulman, son of Mr. Phillip Shulman, Toronto.

MARRIAGES

WINSTON—SUNENBERG

On Thursday evening, December 29, a pretty wedding took place at the B'nai Jacob Synagogue (Fairmount) Montreal, which was beautifully decorated with smilax, roses and fern for the occasion, when Miss Sybil Sunenberg, daughter of Mr. and Mrs. A. Sunenberg, was united in marriage to Mr. B. Winston, of Toronto. The bride, who was given away by her father, wore a gown of white canton crepe beaded with pearls, and carried a shower bouquet of ophelia and sweetheart roses. She was attended by her sister, Miss Pearl Sunenberg, who wore beautiful pink satin gown with hat to match and Miss Lily Sunenberg Miss A. Greenblott Miss A. Morris, as flower girls, looked pretty in pink frocks, carrying baskets of pink roses. A reception was later held at Victoria Hall, Westmount Mrs. J. Woods, of Toronto, received, wearing a black lace gown heavily beaded, assisted by Mrs. A. Sunenberg, in a gown of black charmeuse and lace. Among the out-of-town guests were Mrs. J. Woods, Miss P. Woods, Miss Goldie Grossman, of Toronto; Miss Goldberg, Quebec; Mr. and Mrs. A. Lightstone, of Chicago; Mrs. Perlman, of Jersey City; and Mr. A. Winston, the groom's father, of Toronto, Mr. M. Ligthstone of Toronto. Mr. and Mrs. B. Winston left for the maritime provinces where the honeymoon will be spent. On their return they will reside in Westmount.

SHALIT—GRIESMAN

A pretty wedding took place on Tuesday, December 27, at the Shaarey Tzedek Synagogue, Detroit, Michigan, when Miss Nita Griesman, daughter of Mr. and Mrs. I. Griesman, Toronto, was united in marriage to Mr. Carl Shalit, of Detroit. Rabbi Herschman, of Detroit, officiated. The bride, who was given away by her parents, wore a gown of white brocaded crepe, beaded with pearls, and carried a shower bouquet of white roses, orchids and lilies-of-the-valley. Mrs. J. M. Mellinoff, sister of the groom, was matron of honor. Following the ceremony a reception and dance was held at Carmel's Restaurant, where Mrs. I. Griesman, mother of the bride, received, wearing a gown of black morocco crepe. She was assisted by Mrs. L. Shalit, who was becomingly gowned in black crepe meteor. The out-of-town guests were: Mrs. L. Losev, Brantford; Mr. Frank Denison, Cleveland; Mr. Samuel Nyman, Brantford; Miss Betty Mellinoff, Cleveland; and Mr. and Mrs. Astereln, Mt. Clemens. Mr. and Mrs. Shalit left for Chicago and Toronto on their honeymoon.

BORN

Mr. and Mrs. M. Schwartz, née Kate Levy, of New York, formerly of Toronto, announce the birth of a son on Sunday, January 8.

At the General Hospital on Monday, January 9, to Mr. and Mrs. L. Reisberg, 351 Yonge Street, a daughter.

Mr. and Mrs. H. Scolnick, 34 Glenholme Avenue, announce the birth of a daughter on Saturday, January 7.

THEATRE

LOEW'S YONGE STREET

"The Blot," Lois Weber's latest photo-drama, with Claire Windsor and other stars in a strong cast, is being presented at Loew's Yonge Street Theatre next week, with a vaudeville bill of rare merit, the headliners being St. Clair Twins and Co., in "Stepping Some," and Friend and Downing, international comedians, in "My Friend Abe." The photoplay is a drama far surpassing anything yet produced by the gifted Miss Weber. She has in "The Blot," a human-interest story as big as "Humoresque," and other productions of this type. Her acting is flawless, and if the work of Claire Windsor and Marie Walcamp in this picture is any indication, we can look for some big things in the future from these two beautiful girls. Philip Hubbard scores with an excellent bit of character acting and Margaret McWade and Louis Calhern come in for special mention for their pleasing and realistic work in "The Blot." The story is one that is timely and will hold your interest throughout. It deals with a situation existing in every city and town in the country to-day, the neglect of our school teachers and the poverty that they undergo to educate a nation. If you are the kind that likes a real human story, produced and enacted in a realistic manner, do not fail to see Lois Weber's "The Blot."

—ROYAL—
ALEXANDRA

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Wm. Fox's Million Dollar Masterpiece
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ELEANOR MAGNUSON
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Week of Jan. 23—DAPHNE POLLARD
1,000—Matinee Seats Daily at 25c—1,000

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The Traffic in Salvage

(Continued from page 5)

is virtually free from check or balance of any kind. In one of the towns of Russia the following typical incident occurred: A prominent Communist official became a sort of local commissioner in the government of Kovno. He misused his authority and charges were preferred against him, based upon such convincing evidence that he was placed on trial before the Revolutionary Tribunal in the capital of the province. The official let no care or worry upset him and went to trial, but instead of being punished or at least having the charges against him investigated, he was given a more responsible position. The local courts in the meantime brought charges against him, the equivalent of an indictment, but the official, in his new capacity, was wholly immune, and knew perfectly well that he would never stand trial on those charges.

It is these officials and other "proletarians" who were clever enough or fortunate enough to obtain positions of responsibility under the new régime, who are the customers of our "dealers" in old things. Nevertheless their patronage would not be sufficient to keep the many "dealers" in business. There is another set of customers to help them—the peasants.

In the last few years villages became swamped with money. Notwithstanding all the excesses and ravages of the past few years, the peasant always brought his corn to the city and has always been able to obtain exorbitant prices, in the shape of millions of paper roubles, which he did not know how to use. These countless millions of paper money, which the Red government keeps on printing, find their way, to a very large extent, into the village. The needs of the average peasant are infinitesimal, and he quickly stores away plenty of paper money which he cannot use. The Russian peasant produces all his own needs, even spokes to his wheels and candles for his light. What need has he for the city? It is so much better in the village. While the city is dependent on the village, the village needs none of the city and can get along without it.

The peasant, coming to town, his pockets full of paper roubles, manages to exchange the paper for something substantial. He will buy anything and everything—nothing can be too expensive for him. It has become a new mania for him to acquire the discarded luxuries of the city folks. He will spend thousands for velvet clothes, stylish furniture, mirrors and pianos. In fact, he would much rather get things like these in exchange for his product than the useless stacks of paper money. It is thus that the city gives up its remnant of comfort and the luxury of modern life for the primitive wants of the new Russian order. To be sure, the peasant acquiring all these modern luxuries knows not what to do with it, and he will keep these articles piled up in his dingy hovel for no purpose and with no real use, but he will keep on gazing at the pretty things, and occasionally put on a silk or velvet cloak, the like of which was never in the fondest dreams of his serf ancestors who tilled the soil before him and never hoped or expected to see the "day" of the peasant's glory.

As far as Jews are concerned, who hitherto formed the bulk of the town population, it is their personal property that mostly finds its way to the Russian peasant.

It is a pitiful sight to see the lines of women belonging to families of merchants, former manufacturers, teachers and professors, shivering with cold and offering to sell their discarded clothes and furniture to farmers' wives, who sit on their old-fashioned vehicles, inspect with a critical eye the wares offered for sale, and poke fun at the poor "aristocracy," now reduced to a condition of subservience to the new ruling class. The peasants' wives, dressed in the finery of another class, make them feel that the world has gone topsy-turvy.

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Recent Yiddish Literature

By A. A. Roback

(Continued from last issue)

their way by some of the older writers as well as by the publishers merit a great deal of praise. On the other hand, however, the members of this group, which, as disagreements crept in, broke up into smaller divisions composed of two or three individuals, had made themselves obnoxious by a bombastic preciosity that provoked the ridicule of their more seasoned colleagues and taxed the patience of the intelligent Yiddish-reading public. In one or two of these groups, the cult of ego worship was proclaimed as a duty, while some of the "young" poets either wrote verses extolling their friends or else assailed one another and especially the members of the old school in an unmerciful manner. The strident self-assertion of "die Yunge" and their inordinate craving for recognition turned many sympathetic critics and would-be admirers against them, with the result that the progress of their movement was for a time impeded.

The agressiveness of youth is, of course, too well known to require any comment, but the injudicious attitude, bad form, and want of taste of "die Yunge" are really imputable to their lack of culture in the first place. It is true that most of these authors were obliged to engage in some kind of remunerative work in order to keep body and soul together while they were waiting for their lucubrations to see the light, and accordingly could not utilize all their leisure hours in self-improvement. What does seem a pity, however, is the amount of time wasted in the literary cafés on the East Side, where nights and days would be spent on interminable discussions of a trivial nature. It is characteristic that one of these younger poets, who was charged with paraphrasing a song of Heine, protested his innocence on the plea that he could read no language but Yiddish.

What "die Yunge" lack in culture and perspective is more than compensated for by their sweep of imagination, intensity of feeling, psychological insight, spontaneity, individuality, and strong sense of rhythm. Hirshbein, who likes to affiliate himself with the younger set, is the dramatist of the intelligentsia. Unlike Libin, Kobrin, Dymov, and even Pinski, he writes his plays not with an eye to their being staged. His idyllic subjects and portrayals of rustic characters afford him the opportunity of weaving into his situations a fair portion of mysticism. The dominant note of the older school of Yiddish literature in this country was realism. In this regard three distinct influences are noticeable; the naturalism of Zola and de Maupassant, the realism of the Russian writers (particularly Dostoevski, Tolstoi, Chekhov, Gorki, Andreyev), and the individualism of the Scandinavian schools. (Ibsen and Strindberg were the most popular authors on the East Side during the early part of this century, while Knut Hamsun's chief works appeared in Yiddish long before he was known to the English-speaking public.) With the decline of the older type of Yiddish literature, a wave of modernism swept over the East Side literary circles and prepared the way for a current of mysticism issuing forth from the plays of Maeterlinck and the later writings of Andreyev. "Die Yunge" do not acknowledge their debt, of course. Most likely they will contend that the stamp of originality marks every production of theirs. In reality, however, many of the "somebodys," "somehows," "somethings," and "somewheres" in which the wildly fantastic stories of Ignatiev abound, originally hail from somewhere in Belgium, and smack of the language of je-ne-sais-quoi. Ignatiev, whose initiative was instrumental in the publication of a literary annual—Shriften—in which the "young ones" disport themselves to their hearts' content at times, writes in the vein of Amy Lowell.

The "young" current in Yiddish belles lettres arose decidedly on this side of the Atlantic, its earlier representatives being Shapiro, Slonim, Rosenblatt and Rolnick. The last mentioned, by virtue of his geniality and unassuming manners was able to group about his person a number of younger men who for a time worked hand in hand only to split up later into tiny factions. The more recent movements in Yiddish literature, which consists of a remarkable combination of bacchanalian mysticism and barbaric realism, flavored with an exotic ingredient imported from Persia, China and Japan, was inaugurated by Manie Leib, Ignatiev, Menachem, Dillon, Lapin, Halpern, Iseland, Layvick, Miller and Zisha Landau. It must not be supposed, however, that these writers are wholly steeped in their modernism. Unlike many of the American and European vers-libre writers, they will often reveal their unmistakable endowments in conventionally written poems and stories. The breeziness of Miller's typically American tennis songs contrasts sharply with the lurid imagery and ghastly rhythm of his "For Which Land?" Similarly Halpern's "Away from Home," with its rough-hewn epic heptameters, would scarcely be recognized as the sibling of his orgy-like "Street Drummer." The general characteristics of present-day Yiddish poetry are moodiness, introspectivism, and an emphasis of the trivial, the matter of fact routine which constitutes for "die Yunge" an inexhaustible source of reflection as if to make up for the years during which the reminiscent tendency held sway.

The Yiddish short stories and novels of the last decade or so are of a much more homogeneous texture and, with one or two exceptions, stress the realistic phase of Jewish life in Russia and America. Of the original group of Yunge, Opatoshu met with success as a novelist almost as soon as he made his début. Forthwith he was repudiated by his less successful colleagues as making concessions to the enemy. Chaimowitz, Miriam Karpilov, Rachel Lurie, and especially Raboy, have all supplied Yiddish fiction with new settings, but there can be no doubt that their narrative is inferior to that of the older generation. There is not a single writer of fiction among the Yunge who can compare with Ash and Raisin in regard to the choice of subjects, the depiction of characters, the treatment of tense situations, the development of plot, etc.

Lest it be inferred that the group known as "die Yunge" have been able to appropriate in behalf of their cause every new writer, I must point out that there are a number of young poets and fiction writers, men of marked talent like J. J. Schwartz, Bassin, and Deichsel, who have not entered into any protest against the old views and forms, and seem to put forward no pretensions in that direction. The practice is altogether too prevalent to overemphasize novelty in literature, no matter how strained it is, and to underrate everything which does not proclaim its originality. Originality is, of course, a most valuable quality; yet many of us would prefer to be burdened with a modicum of discipline imposed by tradition and authority than to soar precariously in regions where there is no resistance and no guide to apprise us of the lurking danger.—New York Evening Post.

Rev. Dr. Louis Grossman, for many years rabbi of Congregation B'nai Jeshurun, of Cincinnati, Ohio, has been retired as rabbi emeritus, owing to ill health. Dr. Grossman is a son of the late Rabbi Ignatz Grossman and a brother of Rabbi Rudolph Grossman, of this city.

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Jacob, the Jew of All Ages

By Samuel Talpis

The portion of the Law for this week contains the final chapter of the dramatic story of the life of our ancestor, Jacob, the typical Jew of eternity.

Long and varied has been the life of Jacob. We still remember him as a young man, full of life and ambition; an eager student of the Torah in the Beth-Hamidrash of Shem and Eber; we still remember him from the time when he declared his love to the beautiful Rachel, and we also remember him when he was "taken in" by the cunning of his father-in-law Laban, as a result of which he was forced to undergo twenty years of service, during which time he was "consumed by the heat of the day and by the frost at night, and sleep departed from his eyes." But his patience and virtue won him wealth and influence, and he became the proud father of a promising family. His sufferings are still fresh in our memory, when at the time that he intended to rest from all his troubles, just then his most beloved, Joseph, was snatched away from him, and finally his rejoicings at the glad tidings that his long-lost Joseph was alive and was a ruling power in Egypt. In a word, Jacob's eventful life still stands out clearly before our eyes. We followed him from the cradle to the grave, from his very birth, when the struggle between him and Esau commenced—the struggle between heathenism and monotheism—that characterized the whole life of Jacob. And now that his fruitful life is drawing to a close, we stand by his death-bed and admire with awe his last moments that are equally as noble as was his whole life.

"Bury me not, I pray thee, in Egypt. But when I shall lie with my fathers, thou shalt carry me out of Egypt and bury me in their burying-place." The splendid and vice-regal honors of his son did not make him forget the humble parental burying-place. When he died, he was mourned by the Egyptians, who "wept for him seventy days," which proves the universal esteem in which he was held by the natives, so much so that when "the Canaanites saw the mourning, they said, this is a grievous mourning to the Egyptians"; but nevertheless Jacob remained loyal to the very soil of the land of his fathers, and would not be buried outside of the Holy Land.

It is only amongst the children of Jacob that such noble examples of unbounded devotion to and yearning for the earth of the fatherland may be found. Jacob's wish to be laid at rest only in the soil of his fatherland, despite the fact of his becoming influential and acclimatized in the land of his adoption, is not by any means an exceptional case. Thousands of years later one of the sages of the Talmud, Rabbi Meir, said to his pupils, "Bury me by the shore, that the sea which washes the land of my fathers may touch also my bones."

Of this Rabbi Meir, it is mentioned in the Talmud that "he was a great man and a saint, and was humble withal," the very characteristics of Jacob. Still later, we have on record the story of the life of the famous poet and philosopher, Judah Halevi, who gave up a life of wealth and of influence and journeyed to the desolate wastes of Palestine in order to be buried there. It is related of him that as he came near Jerusalem, overpowered by the sight of the Holy City, he sang his most beautiful elegy, the celebrated Zionist poem, "Zion-ha-lo Tish-ali." At that instant he was ridden down and killed by an Arab who dashed forth from a gate. And thousands upon thousands of Jews of all times, who go to the Holy City to die there, are they not but true children of Jacob, who follow his noble example, and would only be buried in the land for which the Jewish soul has been longing ever since the creation of the Jewish nation? In truth, say what we will, but ever since the times of the first Hebrew, Abraham, the Jew and the land of Zion have been inseparable; his soul always craved Zionward.

Further on we find in this week's portion, that Jacob was surrounded at his death-bed by his beloved Joseph and by the latter's two sons, Menasseh and Ephraim, and that when he wanted to bless them, he laid his right hand upon the head of Ephraim, the younger, and his left hand upon the head of Menasseh, the first-born. "And when Joseph saw that his father would lay his right hand upon the head of Ephraim, the younger, it displeased him, and he took hold of his father's hand to remove it from the head of Ephraim unto the head of Menasseh." But his father refused and said: "I know, my son, I know; he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he."

To understand best Jacob's motives in so doing, to bestow more favors upon the head of Ephraim, the younger, rather than upon the elder Menasseh, and thus incur the displeasure of his beloved Joseph, our famous orator, H. Masliansky, suggests that the very names of Ephraim and Menasseh, furnish an explanation to Jacob's strange act at his death-bed. By his action Jacob intended to express his disapproval of the name of Menasseh, and sympathy to that of Ephraim. "And unto Joseph was born two sons . . . And Joseph called the name of the first-born, Menasseh; for God (he said) hath made me forget all my toil, and all my father's house. And the name of the second he called Ephraim. For God (said he) hath caused me to be fruitful in the land of my affliction." Thus it is clear that Joseph named the first-born Menasseh (meaning, in Hebrew, forgetfulness) because he was glad to forget his father's house; and the second he called Ephraim (in Hebrew meaning fruitful) because he became fruitful, wealthy and influential in the land of his adoption.

Now that we know the origin and meaning of the two names, we can easily surmise the effect it had upon the old patriarch. The name of Menasseh, meaning "forgetfulness," signified a tendency towards assimilation, a desire to break up all racial and traditional ties that bind one to his people, and thus by forgetting the past, to become in time lost to his people. Such a name, reminding of forgetfulness and consequent disintegration, could not please old Israel, who strove all his lifetime to uphold the dignity and exclusiveness of the Hebrew race; and to express his dissatisfaction he laid his left hand upon the head of Menasseh. But Ephraim, whose name stands for fruitfulness and increase—increase of the family and of the nation alike, even if it be in the land of exile—met with the hearty approval of the patriarch; and to show his approbation, he laid his right hand upon the head of Ephraim, the younger. "I know, my son, I know; he also shall become a people, and he also shall become great; but truly his younger brother shall be greater than he." A people can only become great—greater spiritually than any other people—when it clings firmly to the traditions of its ancestors, and is not apt to forget its glorious past. To delight in "forgetfulness" is but paving the way to national disintegration, and no nation with any such tendencies can hope to become great.

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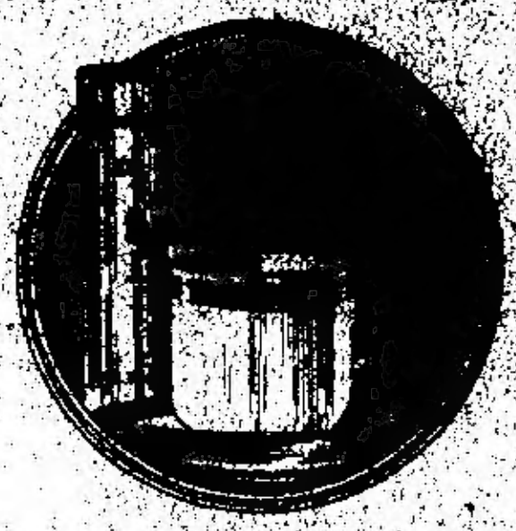

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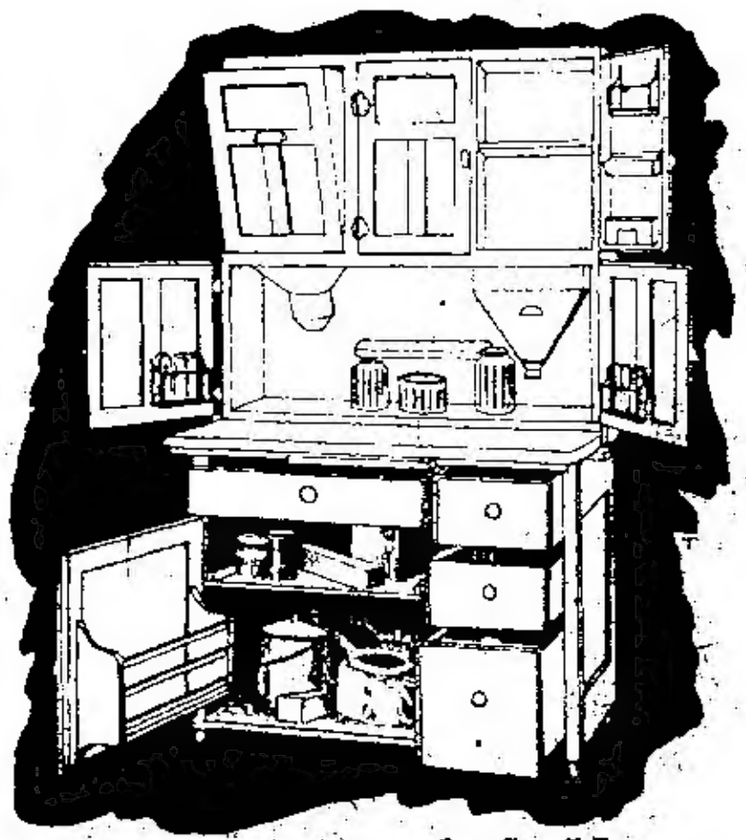

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